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THE

# RELIGIOUS HISTORIAN.

JANUARY, 1872.

T. FANNING, EDITOR.

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## SALUTATORY.

IN presenting to my brethren in Christ, and my friends of the world, a new Monthly devoted to the interests of religion, I cannot deny myself the deep felt satisfaction of offering, in the most earnest manner, my christian salutations. For this, we have the authority of the example of God's chosen vessels, in the different ages of the world. Paul, "the aged," who, by the diction of the good Spirit, composed for the use of the saints, fourteen inimitable epistles, neglected no opportunity of offering his heartfelt greetings. His style was, "to the beloved of God, in Rome, called to be saints, grace to you, and peace from God our Father and the Lord Jesus Christ," To a body of his own planting, he said, "Unto the church of God at Corinth, to them who are sanctified in Christ Jesus, called to be saints, with all that in every place, call upon the name of Jesus Christ our Lord; both theirs and ours; grace be unto you and peace from God our Father, and from the Lord Jesus Christ." The Apostle James, who was inferior to no other teacher in the primitive age, addressed "the twelve tribes scattered abroad," with christian "greetings, as the servant of God and of the Lord Jesus Christ." Peter who was pre-eminently favored, as God's elect, for announcing the law of

the Spirit to Jews and Gentiles, in order to salvation, in writing to the churches, very earnestly and affectionately implored the Divine Father, that "Love and peace might abound and be multiplied to them."

The beloved John, in addressing "the elect lady and her children, whom he loved in the truth," said, "for the truths sake which dwelleth in us, and shall be in us forever. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

I trust, that it is with a full sense of my responsibilities to God, and my fellow-citizens of earth, I attempt to imitate the example of God's chosen servants, in praying to the Father of Light, that grace and peace, with unmeasured love, may abound to all the saints throughout the earth. Beloved, when I consider my own frailties, and remember the brief space of time, in which to prepare for the eternal state that awaits all our race, I can but devoutly implore your aid and assistance. I ask you, not for what the world can give, but for your christian sympathy and your co-operation, in my feeble efforts to advance the interests of the cause of the Savior. That we are infallably right, in taking the word of God, as our only creed, cannot be doubted. That the cause of our Master, the Lord Jesus Christ will eventually triumph; and that the governments of the world, will finally yield to the higher authority of the Spirit there can be no question; and finally, denominational religions, must yield to the peaceful and spiritual reign of the Messiah, is an event which no well instructed person should doubt.

It is with the view of favoring these grand results, that I have entered the editorial arena, with congratulations, to all who love the truth, and are disposed to labor earnestly for its diffusion in the earth.

Should the RELIGIOUS HISTORIAN, not prove a valuable auxiliary in the defence of truth, beloved brethren, favor it not; but should it give evidence of genuine merit, encourage your children and your associates of the world to read it. My earnest wish is, to cultivate the most cordial and brotherly relations with all who love our Lord Jesus Christ, and labor for the union of the people of God through the truth. I have no desire to differ in the least with my brethren, or others; but my prayer is, that I may in all circumstances, possess the humility and devotion to God, that will enable me to "contend earnestly for the faith once for all deliver-

ed to the saints." If I can be of no service to the churches of Christ, and to the people of my age and country, I most fervently pray, that I may very soon, be wisely directed to choose a better course.

Brethren in Christ, I have certainly studied the Bible and the history of religion to some profit; and I ardently desire to give the best energies of my life to the labor of setting forth the *elements* of the Christian Institution, and especially the *Church of God*, in the light of the Father of all our mercies. Grace, love and peace, to all who will examine and believe the truth.

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## SPIRITUAL LIGHT.

*"If ye love me, keep my commandments, and I will pray the Father, and He shall give you another Comforter* (PARA-KLEETOS—*Teacher, Advocate;*) *that he may abide with you forever. The Spirit of truth, whom the world cannot receive." John 14th,* 16–17. *"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John* 14–26. *"He shall testify of me."—John* 15–26. *"If I go not away, the Comforter* (Advocate) *will not come, but if I depart, I will send him unto you. He will reprove the world of sin, of righteousness and of judgment." "He will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak." John* 16–7-13.

IF the question of spiritual light, were satisfactorily settled, there would be but few religious controversies in society. From the lowest *fetishism* of Africa, to the highest inspiration of Rome, the controling power, is the god of feeling; and from the depths of German Neology, French skepticism, and English Transcendentalism, to the heights of American revivalism and spiritualism, the divinity of the passions, the "god within," is the great object of adoration. True philosophers, profess to be enlightened by the "divinity within" and what they call, "pure reason," is their only acknowledged light. The scoffer, and infidel Voltaire, proclaimed as the inalienable right of man, the unlimited gratification of the sensual appetites; the abandoned Rouseau said, "I have only to consult my self, concerning what I do. "All that I *feel* to be right, is right to me." These are the word's of renowned teachers!

We are in the habit of rejoicing that, we live in an enlightened age, amongst a progressive people, and that we have but few conflicts with skeptics, infidels and open enemies to God. Most of *our* controversies, are with Protestants, with an earnest, cultivated intelligent people. We are satisfied that, we are at war with denominations in which, God has a people. It is true, they are in confusion, but the Majesty of heaven says, "Come out of Babylon, my people that, ye be not partakers of her sins." Our main controversy is with Calvinists, Armenians, Quakers, Shakers, and modern spiritualists, regarding the work of the Holy Spirit. They unite in preaching, a *direct* and *perpetual* revelation of the Spirit, in conversion; and maintain that, the only evidence of their pardon, regeneration and salvation, is an immediate, revelation of the Spirit in their hearts.

Thus, the modern revivalist, proves direct conversions by the spirit, before faith, and in order to produce faith; and the converts, have the revelation of *feeling* that their sins are blotted out. If our contemporaries are mistaken, myriads are clinging to a fatal delusion; with a sincerity that should be commended. This, we regard as an error of sufficient moment, to require the fullest examination. If the doctrine is false, the error may be fatal. It should not be considered unkind to say that, all persons under the influence of these real, or imaginary revelations, are wholy unqualified for listening to the revelations reported in the Bible; or for relying upon the facts of the Bible, as the ground of their faith. No one led by dreams and visions, can believe through the divine oracles.

The doctrine of direct revelations, to every particular person, as professed in the protestant denominations, unhinges the mind universally, in reference to the truth and power of the Gospel of our salvation; it "Breaks the main spring of the mental world," and throws it back into the state of moral chaos. It renders uncertain, every criterion of right and wrong, of truth and error. It sets aside all rules by which we learn, and reason and judge. "It breaks down every barrier of correct thinking, and lets the fancy loose to play her wildest freaks, and most delirious dreams." "It fills the world with continual improstures and delusion, and leads honest minds into the most dangerous excesses." If the Bible is true, these immediate revelations, are both needless and superfluous. They are neither suitable to the majesty and honor of God, or to the ends contemplated in the scheme of redemption. Their tendency is to weaken confidence, in all the appointments of the New Testament, and lead their advocates, to despise the laws

written by inspired men. Hence, the absolute importance of carefully examining the whole question of spiritual light. The magnitude of the subject, demands systematic treatment.

DEFINITION.

By spiritual light, is understood, the light which we have in reference to God, and his dealings with the universe. Of course, we should include, his attributes, so far as they are revealed; the creation of the heavens and the earth, the origin and mission of spirits, angels and man,—the character and mission of Jesus Christ; all that is known of His kingdom, requirements and promises,—including spiritual wickedness in both high and low places, and spiritual life with the immortality promised. Whatever pertains to the invisible world may be considered spiritual light. Moral acts and moral characters must be placed amongst things spiritual. It is true, we have many books written on moral philosophy, in which the authors attempt to define moral conduct—what is moral evil and what is moral good—but we lack evidence that there is room for what is generally termed moral science. It has not been proved that writers on moral philosophy, have brought to light a single new truth, or thrown any light whatever, upon moral duties. If asked, why have not moral philosophers advanced in spiritual light? it might be answered, that such discoveries are beyond the sphere of man's labors. If these things are true, we can but conclude that spiritual light, is beyond the reach of scientific researches. But not to be prolix, spiritual light is that, which teaches us the origin and nature of sin, its tendencies in this life, and its direful consequences in the life to come. It instructs us with reference to the meaning of all spiritual obligations, the purport of religion in this life, and the consequences of a religious life in the world to come.

THE ORIGIN OF SPIRITUAL LIGHT.

An elaborate volume might be written on this subject. Many volumes have been csmposed to defend favorite theories, and no doubt, many more fruitless efforts will be put forth in support of the divers speculations afloat in the world, regarding the imaginary sources of Divine light. The great question is, how came the idea of God to exist in the mind of man? How have we been so deeply impressed with the idea, that God is our Father? That he loves us as his children? and that he has made provision for our endless happiness, in a world to us yet unseen, and unknown to mortals? Whence did we receive the impression that to God, we owe allegiance—our undivided service in time—and that it is

upon the sole condition of our undivided loyalty in this life, we are to enjoy endless bliss in the life to come? These are questions which should be satisfactorily answered, in order to realize our true position before Heaven and earth. It will be proper, to notice a few of the assumed sources of spiritual light. All classes of philosophers and speculatists, even including atheists and deists boast of what they denominate, "the light of the world—the perpetual revelation—which lighteth every man that cometh into the world." Robert Owen and coadjutors, maintained tha, we derive our idea of God, and things invisible, from "*imagination.*" When we admit the truth of this theory, we must admit also the existence of a most unsteady teacher—one that teaches different ages and nations directly opposite. Deists, such as Mr. Paine, maintain that, something they call *nature*, reveals the existence of their deity, and affords a perpetual revelation, by which all can walk in safety.

The very astute French philosopher Victor Cousin, gravely teaches that, there are various and different proofs of the existence of God; that these various proofs, have different degrees of strictness in their form; but that they all have a foundation of truth, which needs simply to be disengaged and put in clear light, in order to give them an incontrovertable authority. "Every thing," he says, "leads to God, there is no bad way of arriving thither." The difficulty however, is to catch the first rays of light? A people, who have been brought up under the civilizing influences of the nineteenth century, can see God in everything; and can say with Pope, who from the depths of popular pantheism penned the soul destroying doctrine, which says,

> "All are but parts of one stupendous whole,
> Whose body nature is, and God, the soul,
> That changed through all, and yet, in all, the same,
> Great in the earth, is in the eternal frame;
> Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees."

While God is all and in all, when we rob Him of the honor of creation, of his only means of communicating his existence to us, and of revealing his parental regard for us, we dishonor Him in attempts at praising Him. A god who is merely the soul of nature, is not that personal and Almighty creator, who spread out the heavens to warm and refresh us, and established the earth as our present home. But Cousin, understanding well the professions of the learned upon the subject of sources of spiritual

light, finally concludes that, "In general, all the proofs of every sort, of the existence of God, are comprehended under two great classes, namely; proofs *a posteriori*, and proofs, *a priori*." Inasmuch, as very few persons study matters spiritual, in this technical, and philosophical style, and I write for the masses, who know nothing of the terminology of the schools, it will be my ambition to define if possible, terms and propositions, in a style that will enable earnest people to understand the subject under discussion.

Our author defends the former mode of proceeding thus, viz: "I give myself, aided by my senses and consciousness, to the observation and study of the external world, and of my own existence; and simply by a knowledge, more or less profound and extended of nature and myself, after sufficient observations, and inductions founded upon them, I arrive at a knowledge of God, who made man and the world." This is called the demonstration *a posteriori*, of the existence of God. In the more common style of society, "It is reasoning from nature up to nature's God." The theory is built upon the supposition that, we can look out upon the world, upon the stars, and upon ourselves, as effects, and determine there is a first Great Cause—a Creator, and with equal facility, we learn our duties to Him. It is the leap from the natural to the su-pernatural—inferring spiritual from earthly, and is called, "the argument from *effect* to *cause*." The argument, *a priori*, is defined by Cousin, thus, viz: "I may neglect the external world, and fall back upon myself, in the entirely interior world of consciousness, without engaging in the study of the numerous phenomena, I may derive at once from reason, an idea, a single idea, which without the aid of experience, in the hands of that same reason, becomes the basis of the demonstration of the existence of a God. This is called the demonstration *a priori*. It is usually denominated the argument, "from within," and is built upon the presumption that, man possesses within, ample ability to discover directly, without aid, God and all spiritual truth. These doctrines, we feel in duty bound to briefly examine. They, indeed, govern in both the learned and unlearned world. The deist, whether among the tall sons of science, or the degraded of earth, claims that nature—the outward world, is a safe teacher; and the philosopher, and the meanest African, agree in declaring that their divinity "*within*," never errs.

The *a posteriori*, argument takes for granted that the five senses, seeing, hearing, tasting, smelling and feeling, are quite competent, by their unaided exercise to infer with the certainty of dem-

onstration from the observations of nature, existences which are supernatural, or above nature. It is true, if there is any thing in nature that we could without doubt, class as an effect, we might infer an adequate cause; but the idea of a supernatural or spritual cause, could not be inferred from natural phenomena. The bound is too great. This startling conclusion has been correctly disposed of by Immanuel Kant, in his "Critique of Pure Reason," in what he calls "the ontological proof of the existence of God." He says, "the inference from a given existence (to something superior,) seems to be correct and undeniable, but the *conditions of the understanding*, refuse to aid us in forming any conception of such a being." This is equivalent to saying, that our capacity is not sufficient to penetrate the invisible world, by conclusions from what exists. This is Kant's conclusion in attempts to reason from man up to God.

In his "*cosmological argument*," or the argument from the existence of the natural world to the existence of the world Maker, he says; "the attempt to demonstrate the existence of the Supreme Being, is illusory and inadequate." If we would but examine the failures of the world, in arriving at correct conclusions in attempting to reason from nature to natures God; from things earthly and sensual; to things which are heavenly and divine, we could but acknowledge our utter incompetency to arrive at truth. The Greeks and Romans deified almost every object of nature, and certainly entertained very incorrect ideas in regard to the true God. But even the wisest nations of antiquity, unaided by light divine, could never have *originated* the idea of an Invisible Being. Man left to himself, with nature to teach him, has in no age, risen even to the level of the idolator. False ideas of God, merely demonstrate that there are correct ideas on the subject, as counterfeit notes, prove the existence of notes not counterfeit. But as papers not *known* to be notes prove nothing, in regard to Bank bills, objects not clothed with the ideas of divinity, give no demonstration of a Divinity. Hence all superstitions, give evidence of the existence of true worship, as the ideas of false gods, are only the stragling rays of correct light in regard to the true God.

Left to ourselves, with all our senses in the greatest perfection, and with the best means of observation, we would be as some were in the days of Paul—"without hope and without God in the world." We conclude then that, nature with all her richest stores, leaves our race shut out from the knowledge of the true

God, and from all spiritual guidance. Nations of the earth, as the Siamese and others, have been found in total darkness, as regards the knowledge of God and moral obligations. They had not even an idea, or single conception, as to moral obligation. A few years since, an intelligent christian gentleman from North Carolina, who was deaf and dumb, and was educated after he grew to manhood, in answer to the question, "did you have the idea of God—of a Divine Father in your youth? or the feeling produced by the thought? testified that he had no conception of a Creator till he learned it in School, and the day on which he received the idea that he had a Father in Heaven, was the happiest of his life." When we refer to the Bible, we can have no doubt but every good thing or thought comes from above. Hence, Paul asks, "what hast thou that thou didst not receive?" But the same Apostle says, "the animal, (*Psuchikos*) man, receives not the things of the Spirit," and "the world by wisdom knew not God." We may be told, that there are other scriptures which teach that men by observation, learn that there is a God. If the Bible teaches that, the world by wisdom knew not God; and again; that the world does know God by wisdom, the scriptures are contradictory, and should not be believed. Were we to attempt an examination of all scriptures quoted to prove that nature reveals the Divine Author of the Universe, much more space would be required than we can spare, and therefore, I will notice but few passages. I respectfully suggest, that all our translations were made by men under the influence of the dogma, that the light of nature is quite sufficient to reveal the Author of nature and our duties to him. If the theory were true, it would prove too much. It would indeed prove the *a priori* argument unnecessary and false, and the Bible itself an utterly useless production. If nature is sufficient for light and guidance, we need no more.

The first passage of scripture to which I call attention is, "The heavens declare the glory of God, and the firmament showeth his handy work," Ps. 19–1. The Hebrew word, *Sah-phar*, translated *declare*, literally means, "*number*," or "*recount*," the glory of God. The same word is in Isaiah, 43–21, in regard to God's monumental people, the family of Abraham. "*They shall show forth my praise.*" Neither do the heavens or Jews reveal God to the world, both stand as fixed monuments of His power and glory to the spiritually enlightened, but not to the man of nature. When the light of day is excluded, the most beautiful works of art, make no impression on our senses; but let the light reach the eye, and

we rejoice at each object of attention. Animal men whose eyes have not been opened by Divine rays from above, see not God in nature; but when the soul is raised to heaven by the touch of inspiration, we see God in every star, in the tiniest blade of grass, in man and all the creations of the Divine Father. Again, the translators have manufactured from Paul, and given to the world as the revelations of the Spirit, "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse;" Ro. 1–20. The intention of the manufacturers of this scripture, and of all who support the dogma, to prove that the spiritual matters which, from the beginning of time, had been invisible, were clearly revealed by nature in the days of the Apostles, and consequently, these revelations of nature, now leave the unsaved without excuse. If it is true, that nature has brought to light the invisible things of God, a revelation by the Spirit could be of no service. If nature was able in the days of the Savior, to bring to light the invisible things of God, why was not this same nature, equally capable of making known the truth, at any time from the creation to the coming of the Lord? If the book of nature could make known the hidden things of God, the mission of our Lord, added nothing to our stock of spiritual light: and even his death was in vain. The revelations of nature place all without excuse.

I venture that Paul had not *nature* in his mind, when he wrote the passage, and that it never entered into his heart that the works of nature revealed any thing of a spiritual character. Let us read the connection fairly. The Apostle said, "I am not ashamed of the Gospel of Christ, for therein, (in the Gospel) is the righteousness of God revealed from faith to faith; for the wrath of God is revealed against all impiety and injustice of men, who (restrain, hinder,)—make void the truth by wickedness. Because that which is known of God, is manifest to them (to men) for God has revealed it to them, (in the Gospel.) For the things of him, invisible from the creation of the world, are clearly understood by the things done, (*tois poieemasin*) even his eternal power and divintiy, that they should have no apology." Ro. 1: 16–20. Hence, the idea of Paul was that, the things which had been invisible, were brought to light by the things done, under the administration of the Savior, were revealed in the Gospel; and therefore, men could have no excuse for rejecting the truth by unrighteous conduct. Let unprejudiced scholars decide the translation. The

makers of our version could not see the truth, neither can others, who rely upon nature to reveal God and spiritual obligations. It would be a work of supererrogation to examine other scriptures, which are supposed to teach that nature reveals God and religious obligations, and consequently I call attention to the argument, *a priori*. This, in plain english words, is the argument from cause to effect. It has been constructed, upon the supposition that in every one, there is a divine spark—a divinity—called by some, reason; by others, conscience, of ample capacity to reveal God and all moral obligations. This is, "the inward light," or "inner light," of Quakers, Shakers, Mormons, Modern Spiritualists, Modern Revivalists, German and French Neologists, Transcendentalists, of every degree; Africans generally, and all throughout time, who are, or have been governed by the inspiration of their fleshly desires. This god of *feeling*, is the mighty god of all who are led by their animal passions.

It may be affirmed that, if this montrous dogma is true, all light from without, from above, from God is useless, and the book we call the Bible, is absolutely a hindrance to the progress of the "divinity within," with every one who comes into the world.

The history of the world gives us no evidence that men have possessed capacity to construct governments, or systems of religion, adequate to our wants, or best calculated for our highest improvements, and when we examine the sacred records, we learn that, "It is not in man that walketh to direct his steps." God made him dependent, and claims the right to direct him as his servant; and yet upon his fidelity to truth revealed, he promises him immortality and eternal life. I have considered the simple *statement* of the supposed argument, *a priori*, quite sufficient for my present purpose, and suggest that while it should be regarded as the most dangerous of assumptions, its refutation requires no tedious process of argumentation. A plain statemant of the question, as to whether, or not human beings universally possess *within* a *sense* or *feeling*, able to direct into all truth, is quite sufficient. Wherever the doctrine has prevailed, the sacred scriptures have been virtually rejected, and passion has ruled without opposition.

Before closing the remarks, intended for the first number of the RELIGIOUS HISTORIAN, upon this very important subject, it is due to the attentive reader to say, that nothing short of a full and plain revelation of the Spirit of God, is sufficient to direct a lost world in things spiritual.

## LIVING ISSUES.

While, for satisfactory reasons, we have thought proper to call our Monthly, The Religious Historian, we by no means desire to exclude from our columns the great questions of moral right and duty, which engage the attention of the present actors on the stage of life. We wish, indeed, so far as may be in our power, to perform our duty faithfully in the examination of every matter of a spiritual nature, that interests the people with whom we live and act. We do not mean by this, that we have any idea of attempting, what is generally denominated, "exhaustive arguments," regarding subjects of little or no value, but if in our power, we wish to give such attention to any and every matter that agitates society, as in our feeble judgment, may direct honest enquirers into the path of truth.

Inasmuch then, as we desire to live in close communion with all the good of our day, it shall be our earnest study to examine every question fairly, which we may think, can be of any possible advantage to our readers. It may not be improper to mention a few of the Living Issues of our age, which are already knocking at our doors and demanding our attention. We are required in the first place, to determine whether, "the powers that be,"—the civil government, possesses the prerogative of prescribing our spiritual duties, and if so, to what extent?

Secondly, we dare not ignore the haughty professions of modern Science. Whether we are under obligations to attempt a reconciliation of what the world denominates, "*science*," with religion. We refer, particularly, to the professions of Natural history. Do the facts of Geology and Astronomy, accord with the facts of the Bible? It behooves us to answer.

In the third place, what the Schools call Metaphysics, presumes to occupy the entire ground claimed by the Holy Scriptures. There is in fact, not an idea presented in the Bible, which learned men do not maintain, is most clearly revealed by *reason*.

Fourthly, modern Spiritualism comes upon the stage, with pretensions which require at least, classification. We cannot relieve ourselves from the duty.

In the Fifth place, Modern Denominationalism, claims the sovereign right to occupy the whole spiritual arena. She says, "all the orthodox denominations, and no more, may partake." That God's people, orthodoxy maintains, are all inclosed in party lines, not the slightest vestage of which was ever seen by Peter or Paul,

or was known by any one, till centuries after the reign of the Messiah was fully recognized on earth.

In the Sixth place, we are required to re-examine the whole ground, on which we stand as a religious people. Some half a century since, divers good and great men, were moved by the Good Spirit to abandon orthodoxy—denominationalism—all sects, from the scarlot mother of abominations—whose seat and head are at Rome, to her youngest daughter, not to form a new sect or body, but with the view of looking up the *old land marks*, of the church of God's Son, that was built upon the "Tried Stone." In this experiment, we, in good faith took the Bible, and the Bible alone, in the confidence it contains all things which pertain to life and godliness. It would certainly be well for us to overhaul our reconing, to ascertain if we have made progress, and if our course is to the right point. If we have been deceived, as some charge, it is high time we should pull to shore, or secure a new leader, and sail in future by another chart.

But in the Seventh place, while there may be perfect agreement amongst ourselves regarding our chart, and our commander, there may be internal questions requiring much fuller examination. Is the church sufficient for all emergencies? Does she occupy the whole ground of christian labor? May we not with great propriety and most wisely create auxiliaries, that will amazingly assist in the work of grace? Have we not gone too far, in assuming that, the birth right of christians—we mean their new creation in Christ Jesus our Lord—empowers them as kings and priests to God, to keep the ordinances of the Lord's house. Must we not fall back upon denominational ground, for authority to worship the Father? Has no official grace been propigated by elections, prayer, fasting and the imposition of authoritative hands, to give validity to the sacred ordinances of the Lord's house? These are living issues, that stand as stubborn realities before the people of this age, and demand a calm and thorough examination.

In immediate connection with these matters, the "*official*" government of the churches, must be looked into. Is it of God? or of men? Last, and most important of all, it will be required of the religious teachers of this age, to settle scripturally the subject of church organization, viz: What is a church of Christ? Wherein does the church planted upon the "Rock" differ from the kingdom of God? The adjustment of these questions will involve the special labor of every member of the body, the means and manner by which the world must be converted, and that spiritual

union and co-operation of all the Lord's people, which will incline the world to believe that the Father sent the Son, as a Savior to the lost.

These are some of the topics which must be examined in the light of truth, before it will be possible to draw even the feintest outline of the body, much less give the world a full history of the church. We will not be likely to detail the conflicts of worldly governments with bloody sects, un-recognized in the volume of inspiration, as a history of the mild and triumphant reign of the Prince of Peace. Still, by the help of a Kind Father, we trust that we may be able to render some good service in assisting the honest and anxious, to find "the general assembly and church of the first born who are written in heaven."

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## OUR PURPOSES.

NOT knowing "what a day may bring forth," we should be cautious to make but few promises. The Apostle James directs us to say, "If the Lord will, and we live," we will endeavor to walk in the direction that seems to us most wise. In the battle of "*Lundy's Lane*," in Canada, a young captain of Artillery, was asked by General Scott, "can you take the Battery on yonder hill, that is inflicting such terrible damage upon our ranks?" "*I do not know, sir*," was the sad reply, "but I will *try*." He moved steadily and resolutely at the peril of his, and all his men's lives, till the last gun was silenced, and he returned in triumph to say, "I conquered." Napoleon, said to McDonald, "go through the centre." The labor seemed impracticable, but he replied, "I will go as far as I can." He hewed his way through the deep columns, till the line of the enemy was broken, and the shout of victory made the welkin ring. The Savior said to his disciples, "If you have faith as a grain of mustard seed, you shall say to this mountain be thou removed and planted in the midst of the sea, and it shall obey you." In our youth, we could not well comprehend the meaning of this passage, but in seeing many crooked ways made straight, and many rough ways made smooth by faithful labor; and finding it possible, by perseverance, to overcome mountainous difficulties, we concluded long since, that there is scarcely an attainment too great for one who confidently relies

upon truth and labors undoubtingly in the path of duty. Positive promises, pledges, asseverations and oaths that we will do any thing, are frequently hazardous, and almost universally of doubtful tendency.

Peter, very confidently promised that he would not deny his Lord, but he knew not himself and in the hour of peril he swore, "I know not the man." In making pledges, to refrain from profanity, from drunkenness,—to keep secrets, or that we will be honorable or christian men, we throw wide the door for the enemy to tempt us. We should ever consider that satan is at our very elbow; that we are always in the presence of evils and dangers, and do the best we can, it will be through deep tribulation, any of us can reach the goal of eternal life. When we shall have done all in this life in our power, it will be our highest honor to confess, "We are but unprofitable servants, having done nothing but what was our duty to do." In our Prospectus, we plainly intimated that it was our earnest desire to give considerable of the evening of our life to the examination of the elements of religion, and to church history. Our fear from the incipiency of the conception to publish a paper, has been, that an attempt to make plain the "beginning of the doctrine of Christ," and to present even a tolerable picture of the house of God, could but bring us under promise to accomplish much more than is in the power of any single individual. Still we trust that, we may be spared to do some good service, in elucidating the elements of religion; and also, in embodying Historic sketches, that will enable many to see the kingdom of the Savior, as was intended by the Infinite One. It must be confessed that, the ideas now entertained in reference to the Church of God, are generally very feint and imperfect. In the prosecution of our purpose, it will be our labor to present in the first place, God's *manner* of diffusing spiritual light. This will necessarily involve the whole question of the Spirit's mission—the power of *nature* to reveal things divine, and the full scope of the Spirits teaching. All authoritative revelations must come under revision, with original texts, translations and their influence in heaven and earth. The meaning of the Patriarchal, Jewish and Christian dispensations, will necessarily come under revision, with the lights and purposes of each; the positive appointments, the character and end of the religious service, and every thing which may seem requisite to give the student of the Bible, clear views, at least, of the past and present.

Each separate element of the teaching of the church of God—

the christian tabernacle—with all its ordinances, departments, orders, organs, organizations—work, both individual and co-operative; it will be our effort to present in the light of the truth, as it was revealed by the Spirit.

Should we be in error in the slightest degree, in reference to these cardinal matters, we trust that good and true men will assist us, not only in acquiring the truth, but also, in giving it to others in proper form. Should we be successful in bodying forth the temple as it was originally established, we cannot at the present anticipate an insuperable barrier, to collecting church records, which will stand the test of the severest criticism.

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## EXPLANATION.

We gave our order for Type, in time to issue our first Number in January, but the material had to come from the East and did not reach us till the month had past. As others, however, were anxious to get their Journals well under way, and not wishing to interfere in the least with any other publication, we feel quite well satisfied to give our readers, our first issue a little later, and the others at shorter intervals. If the work shall prove as meritorious as we are anxious to make it, doubtless it will find its way to quite as many readers, as we shall be able to furnish copies. Hence, we shall hope that even the delay will be for the best; and that our first years labor, will prove a blessing to all concerned.

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## TO CORRESPONDENTS.

We most earnestly desire the advice and assistance of our brethren in the Lord, and while, in our limited space, we may not be able to publish all that they may write, we will promise to give our readers all if we can, and if not all, the very best thoughts, the brightest gems and the sweetest morsels that may be furnished us. Write freely, beloved brethren, and *object* or *approve*, just as you may think duty requires at your hands, but by all means give your full address.

## THE DISCUSSION AT GALLATIN,

BETWEEN G. W. GRIFFIN, *Baptist*, AND DAVID LIPSCOMB, *Disciple*,

*From Jan. 15th to 20th*, 1872.

WHILE it is our main purpose to examine the elements of the christian institution, and prepare the way as soon as practicable, for a historic embodiment of the same, there are quite good reasons for references to important current events. It may be presumed, that the readers of the HISTORIAN, take interest in all questions involving the spiritual status of the various prominent religious organizations of our country. It will, therefore, not be deemed out of place, for a notice to appear in our columns, in regard to the recent discussion at Gallatin, Tenn. The purpose of the disputants, was to examine some of the most important elementary principles of the church of Christ; and whether their success was complete or not, the notice we may take of the matter, we trust, will be of service to honest enquirers after truth.

We have regretted to see, in most of the public journals, stubborn opposition to religious discussions. The very general impression is, that it is important to possess correct knowledge, with reference to state and business questions, but touching religious matters, all is darkness, and it is vain to look for light. Hence, the papers say, "Let us live in peace." The meaning is, that, inasmuch as there is not certainty in religious investigations, we need make no effort to seek information.

Again, it is presumed, that religion is a private matter, between each individual and his Maker, and no one has the right to disturb his neighbor, in adopting such a system as may best suit his taste. The differences, indeed, are of no great value, and any form of opinion, is quite sufficient to secure immortality. Consequently, debates are supposed to foster strifes and animosities in society.

If these conclusions are well founded, of course we could but doubt the beneficial results of any character of religious investigations. But we find conflicting sects, everywhere, each endeavoring to break down every other. An honest effort to show that God really has a people on the earth—one people—one house, one church, and one spiritual family, even in opposition to the conflicting sects in our day, should be considered an ample apology for religious discussions. While then strifes and debates, in the offensive application frequently made of them, may be objec-

tionable, it is manly, noble, and christian, "to contend very earnestly for the faith."

Honest, God-fearing, and truly pious men, ought to strive together for the unity of the spirit, and the "*one faith*," amongst the children of God. There may exist many opinions, speculations and fancies, but all who believe at all, believe precisely the same great truths. Hence, the necessity of religious discussions, to elicit the truth. Let all good men strive to find a common ground, on which to unite, in battling against sin and Satan.

With reference to the debate at Gallatin, we will take the liberty of offering a few thoughts. It is scarcely possible to take any notice of the affair, without at least making some reference to the disputants. Each is highly respected by his brethren, and yet we doubt if two men have come together, that differ more widely in appearance, manner and character of mind. Mr. Griffin is some forty years old, of gentlemanly appearance and bearing, is a pleasant speaker—indeed, somewhat oratorical in style, possesses fair intellectual ability, and is a passable, but by no means a profound Biblical scholar. Brother Lipscomb, we suppose, is a few years younger than Mr. Griffin, not gainly in his appearance, is slow and hesitating in speech; but is blessed with a powerful brain, and is greatly superior to his opponent in scholarship. He speaks as if he believes what he says.

In debate, Mr. Griffin may be styled a fine "*trimmer*;" is quick in repartee, and turns all the little defects of his opponent to good account. Brother Lipscomb, on the contrary, dodges nothing, goes straight forward with the main object, posesses no hedging ability, or retaliatory power; but relies solely upon the strength of his cause and unembellished truth to support him. He uses no sugar coated pills. Mr. Griffin's failure to furnish strong food to his friends, and to make his points clear, weakened interest in all he said. The consequence was, that from the beginning to the end, he was less and less satisfactory to his friends; while Brother Lipscomb, evidently, became stronger from day to day; and it is confidently believed he won hearts to the truth. God is entitled to all the honor; but had we put a wiery, crafty orator into the conflict, the honor would evidently have been divided.

The first subject discussed was, "*The kingdom of Christ was not set up, or opened on earth, till after the death of Christ.*" While Mr. Griffin was really in the affirmative, he assumed to be in the negative, and attempted not to show when, or where the king-

dom was established. Indeed, from his mode of arguing, we doubted whether he had made up his mind that there is a kingdom of the Savior on earth, to this good hour. The passage in Isaiah, in regard to "The mountain of the Lord," "the house of the God of Jacob," "the law going forth out of Zion," and the "word of the Lord from Jerusalem;" when swords were to be beaten into plow shares, and spears into pruning hooks, he took particular pains to say, refers to the future. We were ashamed to hear a man holding a respectable place in any religious society, advocating the idle notion, that we are still to look for a new dispensation. The house of God was reared at Jerusalem, in the first century of our era; the law of the Spirit went forth according to prophecy, from Jerusalem on Pentecost; and, from that day forward, the tendency of the Christian institution has been, to cause war to cease in the world. But Mr. Griffin contradicted his view of the matter, by relying on the passage, "The law and the prophets were until John, since that time the kingdom of God is preached; and every man presseth into it," (Luke xvi: 16) to prove that the kingdom existed in the days of John the immerser. We also teach that, from the time of John, the kingdom of God was preached. How preached? That it had come? The Scriptures authorize no such a conclusion. It was preached as near, as coming. Mr. Griffin, however, contradicted this view—that is, the theory that the kingdom was established by John, in affirming, afterwards, that, "John was only preparing materials; and the work of erecting the kingdom was *progressive*. The blinding clause, "Every man presseth into it," Mr. Griffin and the Baptists generally, ought to know, is not genuine Scripture. It is not in Tischendorf, and it is not necessary to give all the Savior intended.

But really, we do not desire to look along our Brother Griffin's crooked path. No man can travel it, satisfactorily to himself or to others. We only wonder that the Baptist people do not outstrip their preachers. Many have done so, and all the intelligent we confidently believe, will rid themselves of the conceit that the kingdom was set up in the days of John. Our Baptist brethren will bear with us while we remind them that friend Griffin failed to show when Jesus of Nazareth was crowned King, made Priest by an oath, or offered his sacrifice to God. Read 2nd, 24th and 110th Psalms of David. We wondered that Mr. Graves sat by and heard friend Griffin repeat, again and again, that Jesus made the sacrifice on the cross, without correcting him. Did neither

know the truth? Under the law, the victim suffered, not in the Holy place, or in the outer court, but died without; and the sacrifice was brought, by the Priest, into the tabernacle to be offered; and while our Lord died on the cross, he "offered up himself" not on earth, but "when he entered in once, into the holy place." Heb. 7, 27, and 9th chapter.

Brother Lipscomb read the Scriptures, to show beyond doubt that the kingdom, though "Among the Jews" in its elements, was not fully set up till the good spirit descended to lead the Apostles into all the truth regarding it, on the day of Pentecost.

The second, and only other question we heard discussed, was, "*That baptism, to the penitent believer, is in order to the remission of sins.*

Mr. Griffin quoted, with considerable dexterity, all the Scriptures he could find, in referenee to men being "saved by grace, through faith" "by the blood of Christ;" "that God saves" and "Christ saves," "faith justifies" etc., etc., all of which our brethren most cordially believe and teach. His purpose, however, was to show that aliens are pardoned, and really made Christians, before they are baptized into Christ; and we were deeply impressed, all the time, with the conviction that our Baptist brethren do not really believe the doctrine they preach. Dr. Jeter was read, to show that he made baptism "*the gate into the kingdom*," and other Baptist authority was read, to prove that the most intelligent Baptists do really teach that "Baptism is the *line between the church and the world*," between "*The kingdom of Satan and the kingdom of God.*" No Baptist can believe Baptist teaching of this character, and at the same time believe that, anterior to baptism, believing penitents are pardoned, saved, filled with the Holy Spirit, and are really children of the heavenly family.

Brother Lipscomb showed that God has given positive ordinances to accomplish his purposes, that faith was ordained to turn the sinner to God; repentance was required in order to a change of the life; and that, the Father of our spirits had given baptism, in order to "put on Christ," as the sole act, by which we are "Buried with our Savior, and rise to walk in newness of life."

The following are some of the Scriptures on which he relied, viz: "John did baptize in the wilderness, and preach the baptism of repentence, for the remission of sins." Mar. 1-4. He contended that, all this, at least, was required, in order that the Jews might be pardoned. Mr. Griffin, of course, affected to argue that they were previously pardoned, but neither did he, or any body

else believe what he said. This was, at least, my candid view of the matter. Next, Brother L. quoted, "For this is my blood of the New Testament, which is shed for many, for the remission of sins;" to show that the Savior shed his blood, not *because* the people were pardoned, but in order that they might be forgiven.

Finally, he read, "*Repent and be each of you baptized upon the name of Jesus Christ, (eis) in order to the remission of sins*;" to show that although the pierced to the heart were believers, they were still required to perform other obligations in order that their sins might be blotted out.

These scriptures, were simply unanswerable, either by Mr. Griffin, or others. No one who has confidence in God's word can resist the evidence, if he would properly weigh it, and do himself justice in the sight of God. Towards the Baptists, who are constantly stumbling at the contradictory theories of their leaders, we entertain not the least unkindness, and we do most humbly pray God, that all sincere persons may be led to examine by the light of the Spirit, the manner of entering into the Kingdom of the Savior.

From all that we have been able to learn, since the conclusion of the discussion, we are disposed to believe that the cause of Christ gained on the enemy. We can but believe, that our Baptist brethren, as well as the disciples, who attended, will be mutually benefited.

If discussions could always be conducted in the *spirit* of the Master, all good men could heartily rejoice at the results.

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## CHURCH HISTORY, No. 1.

### SUGGESTIVE THOUGHTS.

THE name of our publication clearly implies, that we expect to give our energies, mainly, to Ecclesiastical history; and consequently, we deem it due to our patrons, to say, in our first issue, what, all things favoring, may be anticipated in this direction. While we are of the judgment, there is no subject upon which light is more needed, we can but express doubts and misgivings, with regard to our ability to perform what we most ardently desire, and what our brethren will most certainly expect. We fear not the existence of ample material, for a full and satisfactory history of the church of Jesus Christ; but when we contemplate the partial failures of so

many learned writers of the past, we can but doubt the complete success of any future effort. Recently, we read with care and deep interest, a well got-up volume of 684 pages, by the learned Philip Schaff, Professor in the Theological seminary of Mercerburg, Pa., upon the history of the Apostolic Church, with a general introduction to church history, and when we had finished our labor, we could but consider the *picture* of the church so feebly and imperfectly shadowed forth, that we doubted if we had been rewarded for our pains. We thought we could catch some slight glimpses of its frame work, but the great superabundance of material seemed to us, to overshadow and almost, entirely hide from our anxious vision, what was truly valuable. We do not wish to detract in the least, even if it were in our power, from the well-earned reputation of our greatest American historian; but we would merely hint, that too much should not be expected from any one, who undertakes the preparation of a work upon the subject of church history. In all mathematical and chemical investigations, we have a right to look for certainties, but in matters spiritual, another law—the law of faith, governs. We dare not promise that we can do, what no one ever did; that we can write a history of religion that will be satisfactory to every one, or to any one; but should we entirely fail, the fault will be ours.

The subject is of the greatest moment; the material is ample, and should we never find a satisfactory embodiment of the facts of church history, the failure will only argue incompetency in writers to set forth in comely proportions, such a picture of the Christian institution, as the people of God have a right to expect. How many numbers we may give of an introductory character, we cannot promise; but we hope to examine every question which may seem to us, important for preparing the earnest student of sacred history, to fully appreciate the subject, before engaging in the main work before us. We have, indeed, long entertained the view, that if we could, in the first place, make the elements of religion perfectly clear, the subject of Ecclesiastical history, would become a very pleasant and satisfactory study. The attempt, however, to describe an ideal church, such, for instance, as is denominationally advocated, as "the invisible church," must ever prove illusory and unsatisfactory. The picture of a non-entity, which never existed, and never can exist, is an impossibility. But we are confident that there is something set forth in the New Testament, called the "Kingdom of God—the Church of God—Christ's Church," built "upon this rock—the family of God, in

heaven and upon the earth—the spiritual body," which is "the pillar and ground of the truth—Jerusalem, which is the mother of us all;" whose history can be so clearly given, that all who have eyes, must see alike and speak the same things.

In the present number, we wish merely to indicate something of the course that we expect to travel. All must see at the slightest glance, the necessity of having the subject clearly defined. We should know, and every reader that studies to profit, must understand the meaning of the word church. If, like other words, there is first, a literal, or letter meaning to the term, every one should know it; and if there are metaphorical significations, we should know wherein they differ, if at all, from the literal. Hence, the necessity of looking carefully to the origin and use of the word. This, will evidently suggest the importance of examining with all cautiousness, the dealings of God with the human family in the different ages of the world, Patriarchal, Jewish and Christian. The particular light, laws and meaning of each period. Its beginning, workings, successes, failures, and end.

The house built by Solomon, should not be overlooked in this preparation of a church history. The subject of prophecy must also constitute an important element in the Lord's history, concerning his chosen people.

But most valuable of all, in the preparation for a church history, shall we find the materials deposited in the New Testament. The author of the church, and its Head, will claim earnest attention; the preparation of material, the progressive character of the work, the site of the building, the exact date of its erection, the Living stones in the edifice, will all claim attention; and while it was not to come by "*observation*," God's acknowledgment of its existence, must be seen and admitted. What was done of a spiritual nature, before the foundation of this spiritual age, and what was done afterwards, should be read and known of all men. If we should be so fortunate as to determine with Divine precision, the birth-day of the infant body of Christ; and can comprehend its wonderful organization, the possibility is, the discoveries may free us from many hurtful errors, and enable us to walk with a firmer step in the future. It will at least, be our earnest labor to make every thing connected with the Church of God, perfectly plain; and should we fail, we repeat, the fault will be ours, and must not be charged upon the cause we are pleading. We shall continue to ask our brethren to exercise patience, and forbearance; and when in their power, we would be most thankful for any help

they may be able to give. We entertain the fullest confidence in the power of truth, and trust we shall continue to labor under the impression, that if we should utterly fail to make the subject of Church History plain and attractive, others better qualified, will be raised up to perform the work which we are ambitious to accomplish. Regarding the history of the Church, since the days of the Apostles, we think there is no serious, or at least, insurmountable obstruction. With the correct model—the mother church before the eye, and the light of truth always at hand, we believe we can trace the pure and undefiled religion, in each century to the present day. It is true, a vast amount of earnest labor must be performed in collecting material, and placing it in an acceptable form. In examining the various organizations, Romish, Grecian, Protestant. and worldly wise, much time and discrimination will certainly be necessary. But work we must, on this line, and our sincere prayer to Heaven is, that in the well intended labor we have undertaken, we may be successful in serving our generation.

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## ELEMENTARY STUDIES.

CAN a satisfactory reason be given for the very general opposition to *elementary* studies? In schools and colleges, in church and in state, the universal complaint is, that the great masses of the people, are very deficient in the very simplest elementary branches of useful learning. It was said some years since, that Ireland, could boast of a hundred excellent Greek and Latin preceptors, to one competent English Master.

There is certainly a false pride in society, which leads us to attempt to conceal our ignorance, by high pretensions .John Locke, it is said, gave as a reason for knowing more than others, that, when ignorant with reference to any subject, he was not ashamed to ask for information. Independence to confess our ignorance, frequently enables us to recover from sensibly felt humiliation. Many of the youths of our age affect profound ignorance, touching the common practical details of the business of life, particularly with regard to the pursuits of industry and domestic matters; but profess a perfect acquaintance with the laws of trade and the worlds highest regulations, although they never gave a mo-

ments thought to any subject beyond their merely animal wants. Hence, many who cannot pronounce the letters of the alphabet, spell, read or write in a becoming manner, rejoice exceedingly in their knowledge of "*philosophy;*" although, to save them from the grave, they could not give even an opinion, as to the meaning of the word. Not many years since, we heard a graduate of the University of Virginia, give a decided preference to "moral philosophy," over all his other studies; but in attempts to answer the question, as to the *meaning* of the science, he evinced as great ignorance, as if he had not previously heard of the subject. Still, there is, perhaps no better School than the University of the "Old Dominion," either in Europe or America, but we notice this occurrence, merely to show a fault that seems almost universal. Not only are youths very generally deficient in Elementary learning, but also the aged, with reference to most vital questions, frequently evince surprising deficiencies. With regard to the subject of religion, these remarks are strictly applicable.

While it is by no means pleasant to dwell upon our own faults or those of others, unless we can be made sensible of our defects and wants, we will scarcely be disposed to make an effort to improve. The Apostle Peter, while speaking as the Spirit gave him "*utterance*," found it necessary, first to convince the Jews of their murderous conduct, and of their unpardonable condition, according to their law, before offering them salvation in the name of Jesus Christ. Although we boast of living in an enlightened age, there are reasons for concluding that, it is more difficult to teach the elements of religion, than it was in the first ages of the church. It is certainly true, that the great masses of the people of the nineteenth century are unwilling to believe they can be taught matters essential to religion by books or *viva voce*. The impression is perhaps universal, with the more ignorant classes; that religious knowledge, falls like lightning from heaven; and strikes into the soul when it is least anticipated. Hence, the very common prayers in Protestant congregations, not only for God, to give direct light from heaven; but also to "give a sufficient measure of the Spirit," to enable the people to understand the words of eternal life. In the past quarter of a century, we do not recollect of having heard a single Protestant prayer, in which it was not the main thought, that we have not the means on earth to acquire full and correct spiritual knowledge. Indeed, the general impression is that, the more ignorant we are, the more brilliant and satisfactory, will be the spiritual illumination. In the words

fo Quintus Tertullian, men still love, "to shut their eyes, that they may see clearly."

There are two modes of procedure, in giving Elementary religious instruction; both of which may be successfully employed; but the preference for either requires discrimination in the teacher. There are in fact, two kinds of work to be performed, both of a delicate character. Errors are to be corrected, and instruction is to be imparted. Richard Whately, intimates that in some instances, open and direct attacks, may be made upon errors; but more frequently the darkness is driven out by the entrance of light.

All persons under the influence of strong prejudice, turn a deaf ear to corrections. Direct attacks, they cannot bear. It is not always the surest plan to make honest men of thieves, by direct charges of roguery. The first colored man that became subject to our will, was a "house breaker," and robber, and had been severely punished for his crimes; but we doubt if we ever had dealings with one of his cultivation, who was more honest and reliable. The change was effected through expelling the demons of his former life, by merciful treatment. We could trust our house, our property and life in his hands, without the slightest fear of danger. Yet, there are instances when direct exposures may be necessary. The Savior told the Pharisees and Sadducees plainly of their sins—and of the swift destruction that awaited them, if they persevered in them. The Spirit was to "reprove the world of sin, of righteousness and of judgment." Paul to Elymus, the Saucerer, said "thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." In attacking the errors of our countrymen, we will always be on sure ground, if we can "speak the truth, *in the love of it.*" We should remember, that all we address, are Gods creation, are indeed, our own flesh and blood—are our brethren in the flesh, and are the objects of Gods peculiar favor. Jesus died for them, and God wills their salvation. When we can rise to the full dignity of of our mission, the simple lessons of truth, we can teach easily and successfully.

In the prosecution of our labor, much of our time and attention will be given to what Paul calls, "the beginning of the oracles of God," and it is proper to suggest, at this early date, that a large amount of our work, will be for the world—for them that stand without, and whose hearts have not been touched by the Divine influences. Our efforts for them will be made in the confidence

that, there is power in the appointments of our Heavenly Father; and that most persons, who can be induced to read, think and study, will be led to rejoice in the light of truth. Inasmuch then, as we propose to examine the whole ground of Elementary religion, we think we can see peculiar fitness in placing our paper in the hands of all who can be induced to investigate the matters that will be presented. It is with the hope, of aiding many in their spiritual rescarches,that we respectfully suggest to the brethren, the wisdom and propriety of giving the RELIGIOUS HISTORIAN, a wide circulation. Nothing valuable can be accomplished in this direction, without the aid and hearty co-operation of an earnest and "live" people. There is perhaps, no one who cannot do something valuable, if he will but try. What is necessary to be performed to day, should not be put off for to-morrow. Let us work brethren, while it is day, the evening approaches, and the night will soon fall upon us.

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## EDUCATION.

"*Better is a poor and wise child, than an old and foolish king, who will no more be admonished.*"—Ec: 3–14.

"*Train up a child in the way he should go, and when he is old, he will not depart from it.*"—Prov: 22–6.

"*And ye fathers, provoke not your children to wrath, but bring them up in the instruction and admonition of the Lord.*"—Eph: 6–4.

OUR purpose is to do all in our power, to improve the condition of the present age. It is not for any particular class or condition of the human family, we are disposed to work; but for all the great family of man, with whom we may come in contact. We are pleased to hope, that all are in a condition, to become better, and the great masses are inclined to listen to lessons of instruction.

There are at least, two modes in which we may profit each other. We may do much by exhibiting to our contemporaries, the savor of a good example; and we may exert a still wider influence, by offering lessons of wisdom. Satan never invented a more mischievous system, than that which says, particularly to youth, "enjoy the unrestrained impulses of your nature, and make no exertion to elevate the soul." Any people under the

dominion of passion. will likely hope for improvement, under the false and deceitful glare of miraculous interpositions.

Hence, the absolute necessity of studying carefully the true ground of all improvement. By miracle, we are free to say, man was created and provisional redemption, was secured for our entire race; but the conditions of power, usefulness and happiness, God has most beneficently placed in the hands of the human family. Consequently, we have thought proper to undertake the examination of several grave questions, bearing upon the amelioration of the condition of the world, under the head of

EDUCATION.

At the outset, we are frank to admit that it is difficult, if not impossible to place the line, with certainty, between Christianity and Education. They are so nearly related, indeed, that we are not sure, that the wisest of the age, can tell precisely where they pass from the precints of education into the dominion of spiritual power. This may not seem strange, when we consider that our Heavenly Father, was full four thousand years, in preparing the way for introducing the christian institution. We can give no reason for the cause, but we are quite sure, from the indications of nature, that God might have been myriads of centuries in fitting up the earth, as a suitable habitation for man, and after the earth was finished, according to Moses, and the various earthly phenomena, "in six days, God arranged the productions of the earth, air and seas, and adjusted them to the influences of the heavens, in the manner most suitable for His highest creation in this lower world. On the seventh day, he rested."

We should not, therefore, be surprised that, it is important to begin the education of our frail and mortal race at birth. This suggestion may lead us to inquire into the true meaning of the subject. The learned may tell us, the term is derived from the word *educo*, to draw out. Of couse, it would be most natural to conclude, that this drawing out, or developing the human race, embraced all the powers of our being, physical, mental and spiritual. Indeed, it is not now necessary to quote a Romish proverb, to learn, that without a sound physical frame, or properly developed body, a sound and healthful understanding cannot exist. Neither should we look for soundness in our spiritual learning, in company with a sickly, decriped, bent and rickety intellect. These statements, may fully suggest the necessity of referring to some of the most glaring and fatal mistakes regarding the meaning of education, as manifested in the world generally.

Not being disposed to trouble our readers with physiological questions—such as assimilation, affinity, asteology and the developement of dull matter into animal life—we will begin our enquiries with childhood.

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## THE MISSION OF WOMAN.

### NO. 1.

THE history of distinguished persons is a source of instruction to all. There are few who do not take interest in it, and are not made better by its lessons. The pure in heart and those who have made the world better, live long after they are laid in the grave. Their example is not lost from the world, but is felt and seen in the lives of others, and will still excite to noble thought and action! Some have moved in the high places of earth, and have shed the light of high and holy principle along their pathway. Again, there have been those whose lives have been spent in the humblest walks. Few have heard or known of them, but they have done good to their fellow men, without hope of reward here, and have had the approbation of Heaven for their earnest efforts. "They have lured to brighter worlds and led the way." We hear of their noble deeds, and bless God for the sweet influence they exert on our hearts and lives. Improvement may be gained, from the proper study of characters false and wicked. Their defects are often glaring—their influence evil, and those who wish to be good, and to do good to the world, may learn to shun the wrong, and follow what is lovely, and of good report. Women have lived, who have done honor to the human race. They have kept themselves pure, and unspotted from the world amid all its corrupting influences. They have done so, not by shutting themselves up in convents, and avoiding contact with the wicked, but by following the example of the Savior—going out as he did, among those who were ready to perish—to pity, love and help them in their sin and misery The Women of the Bible, with all their virtues and imperfections, are given for our study. We are glad they were not perfect. Their faults were so much like our own, we comfort ourselves with the assurance, that as God had pity on them, he remembers how weak *we* are, and can pity and forgive *us*. The history of the first woman has

much instruction for her daughters. She seems to have possessed the same capacity to do wrong so universal now. She had been warned by God of the danger to which she would be exposed, should she disobey him. Instead, however, of profiting by his suggestions, and avoiding the object desired, we find her close by it. She looked upon the tree in its beauty, admired its graceful foliage, and rich fruit. She saw it was pleasant to the eye, good for food, and would give wisdom to the daughters of earth. Following her own inclinations, rather than the commands of her God, she put forth her hand and brought ruin on her race. Soon after this, we see her hiding herself from the presence of God. What a deep consciousness of guilt it betrayed, when she feared to look upon her Maker, and tried to conceal herself, where he could not find her. How helpless and terror stricken she seemed. Wrong doing still brings many sorrows upon her children. They are still ashamed, and wish to hide themselves from the face of both God and man. They listen to serpent-like voices and are undone. We have often, in fancy seen Adam and Eve, under the beautiful trees of Eden, making their little fig-leaf aprons, and weeping for the innocence and happiness, that then seemed so far away. We learn from the example of Eve that her children are safe, only when they *shun* temptation, instead of keeping it in view. When they linger in love, over what they know is wrong, the serpent, in his subtlety, will beguile them to their ruin here, and in the great world of Eternity.

Although Eve brought the world's woe upon it, she seems to be be less blamed than Adam. Paul says, "the woman being deceived, was in the transgression." Adam was not deceived, he also remarks, "I fear lest by any means, as the serpent beguiled Eve, by his subtlelty, your minds should be corrupted from the simplicity which is in Christ." Adam called his wife's name, Eve or Life, because she was the mother of all human life. He was 130 years old when Seth was born, and lived after his birth 800 years. Other Sons and daughters were born to him, and is probable, Eve lived to be as old as her husband. There is no history of her after the 4th chapter of Genesis. We see her dressed in "Coats of skin," and thus clothed of God. His kindness still followed and watched over them, and was with them to the end.

C. F.

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☞It will be gratifying to hear frow our Brethren upon all matters which they may regard valuable.

## BE SINCERE.

We need this admonition. It requires constant effort to be sincere in all things. We feel, and often regret words insincerely spoken, and cannot too much reflect on the importance of forming sincere characters, that we may please God. The young should be taught truth—in action and word—should be taught to avoid falsehood and doubledealing. Those who worship God, must worship in spirit and in truth, to be acceptable to him.

He has been most true in his dealings with us. What sincere love he shewed, when he gave his only Son to die for the world. The life of His Son was marked with the same earnestness. He was sincere when his sweat fell like great drops of blood, as he bowed in the dust of the garden. All his followers should be persons of truthful character. When we think of his sufferings —when we meet to remember his death, how earnest should be our love, to the high priest, who can be touched with the feeling of our infirmities, and looks with pity on our weaknesses. We should be sincere in our conduct with our fellow beings, and endeavor to lead them to that "better land," where truth and sincerity abound, and love sacred and pure, fills every heart.

C. F.

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## BE NOBLE.

Boys starting in the world, should take this for their motto. They have many temptations, and but little strength to resist them, unless they determine with the help of God, to be noble in all their actions. Then, if tempted to go into bad company, they are prevented by the reflection, there is nothing good to be learned from association with the wicked. There is nothing to ennoble. There may be much to degrade, and fill the heart with sad memories. A young man who intends to form a noble character, should determine in the morning, 'Twill do nothing to day to lower myself in the sight of God, in my own estimation, and in the eyes of good men.

The adverse to his resolve, to day, and every day, and not an oath is heard from his lips. Not an improper word escaped him. "He looks not upon the wine when it is red; when it gives its color in the cup; when it moves itself upright." He knows, "that at the last, it bites like a serpant—stinging like

an adder," leaves its defilement on soul and body, and ruins the noblest. Young men, be noble in thought, word and action.

Subdue what leads to impurity. Cherish the pure and the good, and when old age comes, and the memory of a life, spent in the service of God is sweet; you will enjoy a peaceful conscience, the love and respect of all noble hearts, and there will be comfort in the end.

C. F.

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THE

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